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Coosa River Baptist Association

v. 1. 1850

v. 12. 1869

v. 2. 1852

v. 13. 1870

v. 3. 1853

v. 14. 1872

v. 4. 1854

v. 15. 1874

v. 5. 1855

v. 16. 1875

v. 6. 1856

v. 17. 1877

v. 7. 1858

v. 18. 1878

v. 8. 1859

v. 19. 1879

v. 9. 1860

v. 20. 1880

v. 10. 1861

v. 21. 1881

v. 11. 1866

v. 22. 1882





PROCEEDINGS

ANTIOCH CHURCH, Sept. 17, 1859, 11 O'clock, A. M.

The Introductory Sermon was preached by Elder J. J. D. Renfro from Col. 1:26-28. "That in all things ye might have the promise.".

2 O'clock P. M. The association was called to order by Elder O. Welch, Mod. and after singing and prayer by Elder Silas Witt, Brethren Curry and O. E. Cross read the letters from the churches whereupon it was shown that the following brethren were authorized to act as delegates:—

1st. CHURCHES. Friendship.—S. C. Williams, E. D. Lewis, G. F. Mattison.
Cold water.—R. Hughes, W. W. Mattison, R. W. Mattison.
Antioch.—S. G. Jenkins, T. B. Jenkins, A. D. Waldrop.
Salt Creek.—Elias Adams, John Rowe, E. T. Nash.
Salmon.—W. C. Mynatt, Walter Towery, Allen Elston.
Blue Eye.—James Embury, Warren Truss, Wm. Grear.
Refuge.—Wm. McCain, E. Martin, J. N. Sims.
New Hope.—A. W. Lacy, * John C. Reed, F. Perry.
2nd. Dist. Lebanon.—J. L. M. Curry, W. H. Sims, S. V. Smith.*
Talladega Town.—James Headen, J. J. D. Renfro, John Henderson.
Hephzibah.—S. Richeover, Wm. Lowery, R. Allen.
Talladega.—O. Welch, Walker Reynolds, C. R. Cross.
Tallasahatchie.—Abner Williams, Wm. Edwards, T. L. Pope.
Kynledge.—W. J. Young, J. W. Ferguson, * Wm. Runyan.*
Pleasant Grove.—Jordan Williams, T. C. Wood, M. Turner.
3rd. Dist. Mt. Zion.—L. M. Harris, * W. E. Gowen, * J. J. Bullington.
Big Spring.—J. M. Scott, * J. P. Plucker, * J. M. Kidd.*
Macedonia.—J. H. Posey, * J. M. Randle, * J. H. Mundins.
Coosa Valley.—J. A. Collins, M. Hendrick, John Bell.*
Ft. Williams.—Dan, Willis, D. B. Oden, Wm. Harris.
4th. Dist. Hatchet Creek.—E. Horn, * J. B. Jones, * Isaac Leadbetter.
Rocky Mt.—Miles Barnett.

On motion requested Brethren Holman and Worrell, to act as tellors to receive the vote of Body to elect a Moderator, Clerk and Treasurer; which resulted in the election of J. L. M. Curry, Moderator, J. J. Bullington Clerk, & John Henderson, Treasurer. The Moderator after some appropriate remarks, declared the Association ready for the transaction of business.

On motion, gave an invitation to visiting Ministers and Brethren to seats with us, and with their counsel to aid in any business that might come before the Body.

Called for correspondence, and received the following

From Arbacocho—Elder J. C. Beverly.
Tallasahatchie—Elder Silas Witt, J. U. Whiteside.
Ten Island—Elders E. T. Smith, T. P. Guin, M. Hendrick & Bro G. C. Whitley.
Shelby—Minutes but no correspondents.
Canaan—Elder H. Moore.

On motion Y. B. Jenkins, A. D. Waldrop, C. R. Cross, Y. C. Wood W. W. Mattison were appointed a committee to arrange preaching during the present session.

The committee appointed last year to visit Trout Creek and New Hope Churches, and ascertain their condition and reason for not sending delegates to this Association, reported as follows:

Dear Brethren; your Committee appointed at the last association to visit delinquent Churches beg leave to report. In October, New Hope church was visited, & found in a cold and scattered condition. After eight days labor, assisted by the pastor, she was left in a healthy condition, having increased her number from 24 to 41. Trout Creek church was not found. Members were found having letters of dismission from said Church.

JORDAN WILLIAMS, Secy.

COMMITTEES TO REPORT THE PRESENT SESSION

On circular letter;—Elder J. Williams, J. A. Collins, Wm. McCain.

On finance.—James Headen, S. C. Williams, W. J. Young, Abner Williams.

On motion, the Committee on finance were requested to embrace in their report all moneys and property sent up by the churches, for the different benevolent objects ordered by this Association.

MINUTES OF COOSA RIVER BAPTIST ASSOCIATION.

On motion, the Association adjourned until Monday 8½ o'clock, A. M.—SABBATH, at 9 A. M. Elder Silas Witt, at 11 A. M. J. A. Collins, and at 2 P. M. Dr. B. Manly, preached to large and attentive Congregations, and after the missionary sermon by Elder J. A. Collins, a collection was taken, amounting in cash to \$43 70 cts and in pledges \$483 25 cts.

Monday 8½ o'clock A. M.—Prayer by elder Jordan Williams—Read the rules of decorum.—Called the roll and marked absences. Read the letters and enrolled the names of delegates not present on Saturday.

RETURNED CORRESPONDENCE.

To Canaan—W. C. Mynatt, Wm. McCain, Mynatt to write.

Tallahatchie—J. A. Collins, J. J. D. Renfro, Renfro to write.

Central—J. J. Bullington, J. L. M. Curry, George Hill, Dan'l Wallis, B. M. Flu-ker, Bullington to write.

Ten Islands—M. Hendrick, Wm. McCain, J. A. Collins, E. Martin, Hendrick to write.

Arbicochee—S. G. Jenkins, W. C. Witt, J. A. Collins, Jenkins to write.

Shelby—John Henderson, J. A. Collins, J. J. D. Renfro, M. Turner, J. M. Scott, J.

L. M. Curry, A. Williams, W. J. Young, Williams to write.

Curry—S. G. Jenkins, Y. B. Jenkins, S. G. Jenkins to write.

East Ala. Baptist Convention—J. A. Collins, J. L. M. Curry, J. J. Bullington, J. J. D. Renfro, W. C. Mynatt, M. Turner, O. B. Cross, S. G. Jenkins, R. Hughes, J. H. Mundine, Curry to write.

State Convention—J. A. Collins, W. C. Mynatt, W. Reynolds, J. J. L. Curry, A. Williams, S. G. Jenkins, M. Turner, Jas. Headen, J. J. Bullington, Collins to write.

REPORTS OF COMMITTEES.

On Sabbath Schools.—Read and adopted. Appendixes.—On Bible Classes.—Read and adopted appendix (B)—On Temperance.—Read and adopted appendix (C)—The Treasurers report.—Read and adopted appendix (D.)

On motion took a recess to hear Dr. Bazel Manly preach.

2 o'clock P. M.—The Clerk being indisposed, C. R. Cross was unanimously elected assistant. The report of the Board of Directors of the Baptist Male High School, was read and referred to a special committee, to ascertain the relation said school sustains, to this association and to examine said report.

Committee—J. A. Collins, J. Williams, J. J. D. Renfro, T. C. Wood, S. C. Williams, and on motion the Moderator was added.

The committee on the circular letter was discharged without any report, and Bro. Renfro the writer read it, and it was unanimously adopted.—(Appendix E.)

On motion the Association agree to adjourn one hour to-morrow morning to give the Coosa River association Bible and Colporteur society an opportunity to hold its annual session with this body.

On motion agreed to hold a missionary mass meeting to-morrow at 11 O'clock, A. M. and invited R. Holman Cor. Sec. of Domestic mission Board at Marion to address us at that time, with others.

On motion adjourned to 8 1-2 o'clock A. M.—Prayer by Elder W. C. Mynatt.

Tuesday 8 1-2 o'clock A. M.—Prayer by Elder J. J. D. Renfro.

The moderator announced the following committees to report next session.

On Domestic missions—J. J. D. Renfro, Wm. McCain, E. Martin.

On Education—A. S. Worrell, John Henderson, M. Hendrick.

On Sabbath schools—J. J. Bullington, Jordan Williams, S. G. Jenkins.

On Foreign missions.—W. C. Mynatt, S. C. Williams, O. Welch.

On Bible Classes—J. A. Collins, G. Mynatt, G. T. McAfee.

Temperance—W. W. Mattison, Wm. Edwards, W. Towery.

Read and adopted the report of the Executive Committee (F).—On motion, continued the same executive committee.

Agreed to hold the annual session of this Body, with the Coosa Valley Church.

The report of the special committee to whom the report of the Board of Directors of the B. M. H. School, &c. was referred, was read & adopted with the report referred to (a n).

On motion granted letters of dismission to Salt Creek, Hatchet Creek, and Rocky Mt. Churches, to join other Association.—Elected the following Brethren to fill the following positions:

To preach the introductory sermon.—W. C. Mynatt, J. J. Bullington alternate.

To preach the missionary sermon.—W. C. Mynatt, J. J. D. Renfro alternate.

To write a circular letter.—S. L. M. Curry, J. J. Bullington alternate.

Adjourned to give an opportunity for the Bible society to hold its fifth annual session. 4 O'clock A. M.—Met in miss. mass meeting, Brethren E. Helman and Dr. H. Manly presented forcibly and scripturally the claims of missions, a collection of 30.00 in cash was taken for domestic missions and one hundred for Indian missions, in pledges.

RESOLUTIONS.

1 *Resolved*—That the churches be requested to take up collections during the year for the various objects fostered by the Association, and to send up their contributions to the next session of this Body particularly designating the object to which they wish the money to be applied.

Whereas, the claims of our blessed Redeemer and the claims of a perishing world, demand a more elevated state of piety & more entire consecration on the part of the membership of our churches, and a more profound and wide spread missionary spirit should be diffused among our brethren.

And whereas, the observance of the last week in July has had a happy influence in the right direction and that it is the deliberate judgement of many good and wise Brethren that similar meeting should be held annually. Therefore *Resolved* that this association recommend the churches to set apart the 1st 2nd & 3rd weeks in July next, and that J. J. D. Renfro, W. C. Mynatt and J. J. Bullington be requested to make arrangement for these meetings with the churches in our bounds and give timely notice of the same.

Resolved That the money collected or pledged on Sabbath for domestic missions turned over to E. Ala Baptist convention; that collected or pledged for Bible distribution be equally divided between the E. Ala. B. convention and the Coosa River Association Bible society; and that the public collection be equally divided between the East Ala. and State convention for Indian and Domestic missions.

Resolved, that the clerk receive twenty dollars for his services, and that he have as many of the minutes of this session printed as the money sent up by the churches for that purpose will pay for, and that he distribute them among the churches in proportion to the amount sent by them.

Resolved, That the thanks of this association be tendered to the Brethren of this church and citizens of this vicinity for the hospitality shown us during our stay among them.

Read and adopted the report of the finance committee (Appendix I) with understanding that the clerk add the pledges on Sabbath.

On motion adjourned to meet with the Coosa Valley church near the South East corner of St Clair County on Saturday before the third Sabbath in September 1860.

J. L. M. CURRY, Moderator.

J. J. BULLINGTON, Clerk.

PROCEEDINGS OF THE BIBLE SOCIETY.

On motion, Elder W. C. Mynatt President pro tem Bro McCain being sick.

Elected by acclamation, W. C. Mynatt President, J. J. Bullington, Secretary and W. B. Stone, Treasurer.

Gave an opportunity for Brethren to become members of this society—received six dollars for annual memberships, and seven to make Dr. B. Manly a life member.

Appointed the following Board of directors, J. J. D. Renfro, Allen Elston, T. C. Wood, Wm. Edwards, James Heades with the President, Clerk and Treasurer, and empowered them to transact all unfinished business—adopted the Treasurer's report.

On motion adjourned to meet on Saturday night of the next session of the Coosa River Association.

W. C. MYNATT, President.

J. J. BULLINGTON, Secretary.

MINUTES OF COOSA RIVER BAPTIST ASSOCIATION.

REPORT OF TREASURER BIBLE SOCIETY.

Pledges in hand amounting to	424 00
Cash	109 75
The State Bible Society Dr to us	49 00
Total about	182 75

W. B. STONE, Treasurer.

A LIST OF MINISTERS

WITH THEIR POST OFFICES.

ORDAINED MINISTERS.

THOMAS CALLEY,
J. J. D. RENTROE,
OLIVER WELCH,
S. G. JENKINS,
JORDAN WILLIAMS,
W. C. MYNATT,
WILLIAM McCAIN,
GORDAN MYNATT,
E. MARTIN,
W. O. WITT,
J. M. SCOTT,
J. A. COLLINS,
J. J. BULLINGTON.

Talladega.
Talladega.
Alpine.
Silver Run.

East Bogal.

" "

" "

" "

Oxford.

Harpersville.

Cropwell.

Sylacauga.

LICENTIATES

L. B. ROBERSON,
J. B. MYNATT,
J. M. RANDLE,
J. H. MUNDIE,
GEORGE MAGON.

Marion, Ala.

" "

Kelley's Creek.

" "

Conchardee.

(APPENDIX A.)

REPORT ON SABBATH SCHOOLS.

If the destiny of a people, under God, depend upon the character they assume in early life. Your committee think Sunday Schools, hold a prominent place. Let the Religious Education of Youth be neglected and immorality and vice ensue. Still if Sabbath institution to the young, be zealously pursued, we make a safe calculation of increased morality at least, Sabbath School instruction, as a means with us, has been attended with important results. There is perhaps no cause in which your committee have more confidence of success than the well attended Sabbath school. It would be a most cheering fact, could your committee be assured this hour that the Sabbath School would receive the active and practical support of all our Churches in neighbor-

hoods which its great importance demands. One great deficiency among us is want of self-denial. We feel thankful, nevertheless, that Sabbath Schools are increasing and multiplying among our people; but why are they not more numerous and a deeper interest every way taken in them. Teachers are waiting, Brothers and Sisters younger and older, I wish to go to yonder meeting. I don't like to be confined to Sunday School. Let the question be asked is this right? would it not be best for Brethren & Sisters to deny themselves some privileges to do others good; to say the least of it, here is a field opened with greater prospects to do good than almost any other. A little more self-denial would bring us all up to this good and telling work; and thus enrich such schools as nurseries of our common Lord. God has in most places converted the students of the Sabbath Schools, and are they not calculated to make more useful members than those who grow up ignorant of God and the Bible. The Great Apostle to the Gentiles, was brought up at the feet of Gamaliel, Who can say it was no advantage to him when a preacher? Here the poor have equal advantages with the rich. Our children taught in Sunday Schools, afford strong means of producing an enlightened and elevated state of society. Let our children be trained to reverence and love all that is sacred, and practice all that is pure, generous & noble. Let the Parent, citizen, christian, & Teacher and all patronize and encourage the Sabbath Schools. S. G. J. Caw.

(APPENDIX B.)

Bible Class Com.

The Bible is the most wonderful of books. It comes to us from Heaven, and is steeped with the spirit and character of Heaven. Its contents assail our favorite maxims and customs. It declares, that he who is friendly with this world is an enemy to God.—It makes no compromise with sin. Nor will it accommodate itself to the carnal appetites and inclinations of the human heart. It is the word of God, by which he conquers, and is to conquer the nations of the earth. The great instrument of his grace, by which he renovates the world. Whoever disobeys, kindles a Volcano against himself. To the obedient is opened a fountain of living waters. The power of the Holy spirit accompanies Gospel truth. A close examination of the truths of God's word in the Bible class, tends strongly to fasten such truth upon the mind. Hence as a means of Religious improvement to the young and others, the Bible class holds a prominent place. Mind is brought to bear with mind, and question after question asked, and explanation given, and the circumstances with which these truths were given brought to bear all tending to fasten or rivet such truths upon the class. Tell us if you can, is there a better way to investigate God's word. In the Bible class the mind is trained to Reverence, and to love sacred things, and to practice all that is pure and generous and noble. And are not hearts thus trained more secure against vice and ruin. This great Apostle to the Gentiles was brought up at the feet of Gamaliel. Who can calculate the advantage of this training to him in subsequent life. Timothy was required "till I come give attendance to reading meditate study" How can Church members more effectually do this than in the Bible class. Apollous was said to be mighty in the scriptures. Those who would find Christ and his designs must search his word. Were their two sets of wise men in the East, after Jesus? Was it (in Peters vision) the voice or the sheet and its contents received, up into Heaven? The Bible class investigation more effectually place the expressions of Jesus upon the memory besides such reflections are interesting and refreshing to inquiring minds. There is too much contenting with us about what we already know without aspiring to be more Holy. Come brethren, your committee are for action. Let us slumber no longer let us go home and get up Bible classes in all our churches, and search the scriptures, and be ready to every good work. S. G. J.

(APPENDIX C.)

Temperance.

That intemperance is an evil, is admitted by all. There is no circle or station in society free from its ruinous consequences. The palaces of the rich, and the cottages of the poor, are alike exposed to its ruthless invasions. No station too high for it to attack; and no circle too sacred for it to enter. It has even entered the sacred desk, and pulled down its gifted ornaments. It enters the domestic circle and embitters and corrupts the fountains from which we are accus-

tempted to draw our highest and purest happiness. Into what domain has it not sent its bitters and whose heart has not wrung with anguish; but unless we can do something to salubrate the soil, what credit will it be to follow in the wake of this avalanche of crime and misery, and mourn over its widespread ruin. The professed objects of temperance are lost. To prevent men from becoming drunkards. And to reclaim those who have become so.

The wise man tells us that children should be trained up in the way they should go, and when they get old they will not depart from it. We are social beings, and creatures of habit and imitation. Our characters and habits are formed from surrounding objects and circumstances. If those with whom we associate do not conform to our habits and customs, we will conform to theirs. And hence a man's character may be known by the company he keeps. There is no period of our lives entirely free from the power & influence of association, but the time at which our character and habits are most susceptible is when they are in process of formation. Habits and association formed in other life may be broken off and forgotten, but those formed in early life are apt over again to be followed and cherished. They sometimes become a second nature and a part and parcel of ourselves. And there is no habit in which this is more true, than that of an intemperate use of ardent spirits. This habit has a peculiarly strange unaccountable power over its victims. The youth who is raised to habits of dissipation in manhood is a fit object for all the bounty of crime and mischief.

But there is an influence more dangerous possibly than this. The street drunkard who makes a brute of himself carries a moral and a warning about him, and we turn in loathing from the sight. It is the man of wealth, and position who styles themselves moderate drinkers, who give currency and respectability to this practice. They say that they are able to govern themselves and that others can do the same, and that there is no harm in taking it in moderation. While this may be true of a few, it is a delusion with many. All who have ever become drunkards, have once been moderate drinkers, and every drunkard's grave is a commentary on this delusion.

Of all the forms that intemperance assumes, there is none more dangerous than the moderate and fashionable drinker. This is the first step towards drunkenness. Among these formidable enemies of temperance may be found, church members, the deacons, and sometimes the Elder. Talk to them about temperance society, and they tell you that they are members of the church, and that that is a good enough temperance society for them. With such characters amongst us, it is not strange that the young should grow up with habits of idleness and dissipation. Children are much more apt to imitate bad than good examples, and more apt to imitate parents than any others, and hence the importance of setting good examples on this subject. We are apt to overrate our power to overcome temptations, but there is no subject upon which this is more true than intemperance.

After what has been said above, your committee cannot give much encouragement as to the reformation of the drunkard. Of all bad practices, there are few, if any, so hard to leave off, as the habit of intemperance; but associated effort has done much for the time being to reform the drunkard, and in some instances has entirely reclaimed them. The unfortunate victim of intemperance is alike a subject of study for the philosopher, and of sympathy for the philanthropist. His life is made up of every intemperance, a broken resolutions of reformation. He cannot reform by himself. But a kind word, a gentle encouragement, and a warm expression of sympathy may do much to strengthen him in his resolutions.

(APPENDIX D.)

JOHN HENDERSON, Treasurer of the Coosa River Association,

DR.	in account with said body.	CR.	
Amount Collected Sabbath, Last Ass	\$24 80	By Amot Minute fund	\$56 95
Jenkins fund	60 00	" Pd Corresponding Mess	33 70
Minute fund	58 95	" " Bro Gilbert Johnston	37 50
Associational purposes	33 78	" " sent to East Ala Con	35 00
Domestic missions India Ass	11 00		163 15
Foreign Missions	85 00		
Indian Missions	65 30		
Amount on hand Last Report 1855	62 40		
	290 95		
	145 15		
	65 50		

MINUTES OF COOSA RIVER BAPTIST ASSOCIATION.

(APPENDIX E.)

CIRCULAR LETTER.

THE HOLY SPIRIT.

The Coosa River Baptist Association to the Churches of her Constituency.

DEAR BROTHERS AND SISTERS IN CHRIST.

Baptists are Trinitarians. We believe that there are three divine persons in the Godhead: the Father, the Son, and the Holy Spirit; and that these three persons are the only true and living God. These three are distinct in personality, equal in divinity, coeval in existence, and coequal in the work of man's redemption. This is our truly scriptural theory but do we really believe it? Do we practically illustrate our confidence and divine admiration equally in the eternal three. For instance, there is perhaps, a secret tendency in us to a partiality in our estimate of the cost of redemption, as between the Father and the Son. So, wont are we to fix our admiring gaze upon the incarnate son of God who for us yielded up his life to the death of the cross, that we forget the stupendous and animating truth that all the love, grace and wisdom which appear so conspicuous and resplendent in the work of salvation, have their fountain head in the heart of God the Father. This love and grace which were welled up in the Father's bosom from all eternity found an outlet through the riven bosom of his dear Son. So that whatever Christ did was a manifestation of the pleasure and design of the Father. Hence, an apostle says, "In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live in him;" and Christ said, "The Father who dwelleth in me, he doeth the works." On the other hand, while we thus admire Christ & his work, it is not impossible that we forget his divinity & view the Redeemer rather as a good man, or in the character of an angel, not remembering that inspiration declares him to be "The Mighty God," "Equal with God," and the Father himself said, "Let all the angels of God worship him." But we will come to the subject of this circular.

May it not be feared that even amid the theoretical soundness and evangelical light which seem to characterize the middle of our century, we are not sufficiently taught in the true character of the Holy Spirit; and are too forgetful of his interest and office in carrying out the scheme of salvation revealed to fallen man? Do we in our religious life as Christians—in our sermons—in our exhortations—in our prayers—in all devotional exercises honor the Spirit as we should? That we may have more exalted conceptions of the relation he sustains to the Godhead to the work of man's redemption, and better views of the dependence of our own happiness on him, let us consider him first in his Personality; Secondly, in his Divinity; Thirdly, in his Agency; Fourthly, the necessity for our constant and familiar communion with him.

The Holy Spirit is a real and distinct person in the eternal God Head. Unitarians deny the distinct personality of the Holy Spirit, and contend that whatever is claimed as the work of the Spirit by Trinitarians, "is only a divine influence," "or a manifestation of the will of God through the exercise of some one of his attributes." We shall maintain his personal existence upon the following consideration:

1st. A distinct personal existence is certainly ascribed to the Spirit in that remarkable passage of the Savior's language wherein he says, "Whoever shall speak a word against the son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Spirit, it shall not be forgiven." Luke, 12—10. And notice that passage recorded by John as follows, "There are three that bear record in heaven, the Father, the Word, and the Holy Spirit; and these three are one." 1 John, 5—7. Every reader will discover at a glance, that, in these passages the Spirit is represented as a distinct person as plainly as are the Father and Son.

2nd. Personal powers of rational will and understanding are attributed to him. Paul says, "The Spirit searcheth all things, yea, the deep things of God." For what man knoweth the things of man save the Spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the Spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth: Comparing spiritual things with spiritual. 1. Cor 10—13. Let us examine this passage. 1st—The Spirit searcheth all things, yea, the deep things of God—that he must have a distinct rational will. 2nd. He does not only search; but he knows the deep things of God.—and therefore he must have a distinct understanding, and hence, 3d. the believer is said to have "received the Spirit which is of God, that he might know the things that are freely given to him of God;"—this is "the wisdom which the Holy Spirit teacheth," whereby he

livers are enabled to "Compare spiritual things with spiritual." So we see that the Spirit has a distinct rational will and understanding; and if this be true, *it is a real person*.

3d. The personality of the Holy Spirit is shown with the other two divine persons as the objects of worship—as for instance in the communion, Go ye therefore and teach all nations baptizing them in the name of the Father, and the Son, and the Holy Spirit. Matt 28. 29. The apostles benediction also presents the Spirit as the object of worship, equally with the Father and the Son. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen. 2 Cor 13. 14. The Spirit may be clearly seen as the object to be worshiped in both these passages. According to the first, we are to *look or preach and baptize* in the name of the Spirit as well as the Father and Son; and the last passage is a short prayer to the Father, to the Son, and to the Holy Spirit as their distinct personality.

4th. The personality of the spirit is seen in that he appeared under the emblem of a dove, and of "cloven tongues like as of fire." Matt 3. 16. Acts 2. 3. 5th. The personal office of an intercessor is attributed to the Spirit.—read Rom 8. 26.

6th. The Spirit is represented as performing a multitude of works or acts—such as teaching, speaking, and witnessing, &c. Mark 13. 11. Acts 20. 23. Rom 8. 13. 16. 1st Cor 6. 19. Acts 13. 26. & 16. 6. 7. If the reader will turn to these several passages he will find that they prove the personality of the Spirit—*clearly*.

7th. The Spirit is also represented as designating to office. "Take heed therefore unto yourselves, and to all the flock over which the Holy Spirit hath made you overseers." Acts 20. 28. And as sending forth: "The apostles being sent forth by the Holy Spirit departed unto Seleucia?" Acts 13. 14. And as *associating His own will*: "It seemed good unto the Holy Spirit, and to us. Acts 15. 28. Again, "These worketh that one and the self-same Spirit, dividing to every man severally as he will. 1st Cor 12. 11. And as *being vexed*, they rebelled and vexed his Holy Spirit. 1st Cor 6. 10. As *being grieved*, As being *resisted*, Ye stiff-necked and uncircumcised in heart and ears. Ye do always resist the Holy Spirit; as your fathers did, said ye. Acts 7. 51. Here, dear brethren, we may be willing to rest the evidence for the *distinct personality* of the Holy Spirit. Enough has been said, it seems to us, to convince every one of the correctness and importance of this doctrine. It is of vital importance; and as nearly as possible should be understood by us.

11. *It is no less true, and important that the Holy Spirit is a divine person, equal in power and glory with the Father and Son.* Then let us next examine the Divinity of the Holy Spirit.

1st Name proper only to the Most-high God are ascribed unto the Spirit—as *Jehovah*, will the reader be pleased to turn and read as follows, to show that the Spirit is Jehovah's real Father. 28. 26, with Isa 6. 8. and Heb 3. 7—9 with Exod. 17. 7. and Jer 31. 31—34. with Heb 10. 15. 15. The Spirit is also called God, Peter and Ananias, why hath Satan filled thy heart to lie to the Holy Spirit? * * * thou hast not lied unto men, but unto God. Acts 5. 3. 4. He is called Lord. Now, the Lord is that Spirit. 2nd Cor 3. 17.

2nd. Attributes proper only to Jehovah are ascribed unto him. 1st. The attribute of *Eternity*. How much more than the blood of Christ, who through the eternal Spirit offered himself without spot to God. &c. Heb 9. 14. and 2nd, *Omnipotence* is attributed to the Spirit. The Holy Spirit shall come upon thee and the power of the Highest shall overshadow thee. Luke 1. 35. Paul says, The gentiles were made obedient by word and deed, though mighty signs and wonders, by the power of the Spirit of God. Rom 15. 19. Not by might, nor by power, but by my Spirit, with the Lord of hosts. Zech. 4. 6. And 3d. The attribute of *Omniscience* is ascribed to the Spirit. God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. 1st Cor 2. 10. Isa 40. 13. 14. And 4th, *Omnipresence* is attributed to him. The Psalmist says, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" Isa 130. 4. Rom 8. 26. 27. Eph 2. 17. 18.

3d. *Divine works* are ascribed to the Spirit. By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Job 26. 13. Thou sendest forth thy Spirit, and they are created; and thou renewest the face of the earth. Isa 104. 30.

4th. *Worship proper only to Jehovah*, as we have already shown, is ascribed and required to him. Isa 6. 3. Acts 26. 26. Rev 1. 4. 2nd Cor 13. 14. Matt 28. 19. And surely if the supreme Being requires his people to worship the Spirit, it is because of the Divinity of the Spirit, for Christ said, Then shall worship the Lord thy God and him only shalt thou serve. Matt 4. 10. If the Holy Spirit is eternal, omnipotent, omniscient, omnipresent—the author of these works—and the Being to be worshipped, it is because he is the *Jehovah of the Universe*.

III. *The Agency of the Holy Spirit in the work of man's redemption*, may properly demand our attention next in this letter. The regenerating and sanctifying influence of this Divine Person, whereby we are made saints, is of vast importance to the children of God, yea, and of importance to the world of sinners; and therefore, if possible should be rightly understood. We will perhaps better understand this divine agency, if examined in the following order.

1st. *The Spirit's agency in Conviction of Sin.* The Redeemer said of the Spirit, When he is come, he will reprove, convince, the world of sin, and of righteousness, and of Judgement. John 16. 8. It is the Spirit's work to convince the sinner of the truths of the gospel, both as they re-

late, to the sinner himself and to the author of this gospel. This convincing agency was most powerfully displayed on the day of pentecost. Peter preached the gospel—proved the doctrine of the Spirit's descent from prophecy—and proclaimed the crucified Saviour, and the Spirit sent the truth into the souls of many who heard, so that we are told they were pricked in their hearts, and cried "Men and brethren, what shall we do?" Acts 2. 37. Here *very* persons convicted of sin—of the righteousness of Christ—and of the judgement of the great day, and therefore they plead for salvation; and this inquiry was originated in their minds by gospel truth under the direct agency of the Holy Spirit. This is true in all cases.

2nd. The Spirit's agency in the *conversion* of the soul. The Saviour says, "Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." * * * That which is born of the Spirit is spirit, * * * So is every one that is born of the Spirit." John 3. 5-6. And Paul says our salvation is "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Spirit." Tit. 3. 5. Regeneration and conversion are works of the Spirit.

3d. The agency of the Spirit accomplishes the believer's *sanctification*. Paul says to Christians, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6. 11. And again, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. 2. 13. And read also 1 Peter 1. 2, Rom. 15. 16; 2 Cor. 3. 16.

4th. The agency of the Spirit in the *consolation* of Christians.—Christ said to his disciples, "I will pray the Father, and He shall give you another comforter, that he may abide with you forever; even the Spirit of truth." * * * The Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14. 17-26.

5th. It is the work of the Spirit to *direct and lead* the believer. The Spirit of truth, * * * Ye know him; for he dwelleth with you, and shall be in you. John 14. 17. If ye, through the Spirit, do mortify the deeds of the body, ye shall live; for as many as are led by the Spirit of God, they are the sons of God. Romans 8. 13. 14.

6th. The work of *confirmation* or the *sealing* of our salvation, is by the agency of the Holy Spirit. In whom (i. e. in Christ) ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Eph. 1. 13. 14. He that hath anointed us, is God; who hath also sealed us, and given us the earnest of the Spirit in our hearts. 2 Cor. 1. 22. Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Eph. 4. 30. A seal is that which *confirms*, makes *secure* and *stable*. And God has given every child of His the earnest of the Spirit in their hearts, as the "seal" of their salvation, the confirmation of their faith in Christ, and this seal is the "earnest of their inheritance until the redemption of the purchased possession, unto the praise of God's glory." Well may we say, The foundation of God standeth sure, having this seal. The Lord knoweth them that are his. 2 Tim. 2. 19. This *confirmation* and *sealing* makes the salvation of God's people eternally secure! And hence, the pernicious error of styling the ordinances "sealing ordinances." What do they seal? The result of such a doctrine, if carried to the point of its legitimate tendency, is, to sap the foundation of the believer's faith, and destroy his confidence in the work of the Holy Spirit. God's seal is not water, nor bread, nor wine, but the Holy Spirit, whereby our regeneration, conversion and sanctification are sealed unto the day of redemption.

IV. Now, we must acknowledge the great necessity for Christians to familiarize themselves with the true nature and offices of this Divine Person. For, while it is a blessed truth that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." It is also written that "God hath revealed them unto us by his Spirit." But how? The Spirit searcheth all things, yea, the deep things of God." But again, we ask how does the Spirit reveal to us? Paul answers, "Ye have received the Spirit of adoption, whereby we cry, Abba, Father," (i. e. my Father! Father!) and he adds, "The Spirit itself beareth witness with our spirit, that we are the children of God." Romans 8. 16. 16. O what a blessed, precious truth is this! The witness of the Spirit! It is this witness who testifies in the believer's heart to his *calling, regeneration, pardon, adoption and acceptance* with God. And He it is who applies the atoning, peace-speaking blood of Christ to the believer's conscience, and these testifications of this divine witness convince the disciple that God's Kingdom—"righteousness, and peace, and joy in the Holy Spirit." Romans 14. 17. Thrice happy is man who hath this witness in himself. 1 John 5. 10.

1st. In the application of this subject we will exhort, first, in all of our *supplications* mercy-seat, dear child of God, let us not forget that it is by the Spirit, through Christ, that we can come to the Father. Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercessions for us with groanings which cannot be uttered, Rom. 8. 26. We repeat—by this Spirit who helpeth our infirmities

and who "maketh intercession for us," we, through the blood of Christ, approach the Father's throne. Paul says, Through him (Christ) we both (Jews and Gentiles) have access by one Spirit into the Father. Eph 2. 18. The Holy Spirit presents our prayer to the divine Son, and the Son, in his intercession as our great High Priest, presents it to the Father. Such a prayer is sure of success. O Spirit of the great Jehovah—

"Lead us to holiness—the road
Which we must take to dwell with God;
Lead us to Christ—the living way;
Nor let us from his presence stray."

32. In our private life, let us remember that it is our privilege to commune with, and possess the Spirit; forget not that the Spirit is the comforter from heaven, always present with us. We are not to expect him to speak to us with an audible voice or a whisper, when either asleep or awake, informing us that we are the children of God, or in any other way than by enabling us to cherish his outpourings, faith, and love to God and men. The Spirit moves on our hearts in a mysterious way, and yet the Christian understands it to his satisfaction—understands its operation better than he can tell it; he knows that his Savior has said: The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit. John 3.8. We are not to suppose that the Spirit is given to us to render us infallible, but it constantly teaches us how fallible and sinful we are; and shows us our dependence upon his divine agency for life and salvation. Nor is the Spirit given to us that we may neglect our duties, but rather to guide us into all truth and Christian duties. The Spirit shows our needs, and to meet our spiritual wants. He receives the things of Christ and shows them unto us."

"The things of Christ the Spirit takes,
And to our hearts reveals;
Our bodies he his temple makes,
And our redemption seals."

33. In all our public exercises, as individuals and as churches, we are equally dependent upon the personal agency of the Holy Spirit for success. The Spirit delights to visit the sanctuary and he takes cognizance of our worship, and bears witness either for or against us. And when the Triune God shall judge the world, that Spirit will be there, and before him we shall stand, and by him be judged. Therefore, when we meet together in the prayer meeting—in the Sabbath School—in the Conference—or to hear the glorious gospel of the blessed God; let us meet to commune with the Spirit and sing, and pray, and hear in the name of the Spirit and with the understanding.

If we are God's children, we are new creatures in Christ Jesus;—and the ever blessed Spirit has made us such. Our bodies are temples of the Holy Spirit. Remember, dearly beloved, "God is a Spirit; and they that worship him, must worship him in Spirit and in truth." John 4. 24. Then let us in our worship

"Give hallowed Spirit praise,
Who in our hearts of sin and woe,
Makes living springs of grace arise,
And into boundless glory flow."

4th. A WORD TO MINISTERS. Dear brethren, if you are called of God to preach the Gospel of Christ, the Holy Spirit has indicated the call upon your hearts. In proof of this, read Acts 26:28, & 13:30 & 13:41. 1 Cor. 12, so that you can say with the Master and with Isaiah, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good things unto the meek." Isa: 61: 1. And the word of life, which you handle, and which you proclaim to dying sinners, "is the sword of the Spirit," and if you wish to be successful,—and we know you do—you must receive the Spirit in your prayers, sermons, exhortations, and all your ministrations; yes, brethren, you must honor the Holy Spirit in your studies—when striving to do preach as to care souls—the chief object of all preaching. "Not by power, nor by might, but by my Spirit, saith the God of Hosts."

"The Spirit breathes upon the word,
And brings the truth to light,
Precepts and promises afford
A man a living light."

BULLIN, JON, Clerk.

J. L. M. CURRY, Moderator.

(APPENDIX G.)

The special Committee to whom was referred the Report of the Board of Managers of the Baptist Male High-School, with instructions to consider the relation which the School sustains to the association, have considered the subject as fully as limited time and other engagements have permitted and herewith submit the result of their examinations and investigations.

At the session of the association in 1851 a resolution was adopted, recommending the establishment of a Baptist Male high school, and a Board of Managers was selected with full authority to carry the resolution into execution. The Board soon after organized and under a law in the "Code" had themselves incorporated subsequently at the session of the Legislature of 1853-4. An act of incorporation was passed vesting as the previous less public mode of incorporation had done, the property of the "School" in the Board of Directors. Such a proceeding was indispensable for holding the property in perpetuity and was deemed more advisable than to have the association made a corporate body. The managers have no personal interest in the property and restricted to its management and disposition to the one sole purpose of building up and sustaining an educational institute.

By the existing act of incorporation, the Directors fill vacancies in their body as they occur, but are required to report the appointment to the association, which has power to refuse a confirmation in order to secure a more direct influence and enlist more actively the sympathy and cooperation of the association and the personal solicitude of the Baptists of this section, a change in the mode of election is so advised as to make the tenure of office of a Director four years, the time of service of one expiring every year, and the association filling the vacancies.—The Directors, whose term expires are not by this arrangement to be considered ineligible. Your Committee are of the opinion that such a change will remove some dissatisfaction that now exists in the minds of good and conscientious brethren.—*A

The suggestion made in the report with reference to the erection of a Boarding house, meets the hearty concurrence of your committee. The arguments in favor of this are manifold.—

1st The Physical, Intellectual, and moral training of youth depends in a great measure, on the place and families in which they board; scattered over towns and in families that feel no special interest either in students or in the Institution.—without any regular habits of exercise and study, it is not astonishing that so many young men disappoint the expectations of their friends. A properly regulated boarding house would obviate these difficulties.

2nd It is essential to the success of the enterprise. This becomes evident when we consider the fact that there are not families enough who will take boarders to entertain any considerable number of students. The question is shall the noble enterprise to which \$25,000 have already been contributed fail for want of a boarding house which would cost but a very trifling sum.

We might offer other arguments, but we forbear to present them now.

It is therefore in the opinion of the committee desirable that the board should take such steps as may be necessary to carry out the suggestions contained in their report.

The Committee submit the following resolutions.

Resolved, That the Board be instructed to apply to the next general assembly for such a modification of the act of incorporation as will carry out the recommendations of this report in reference to the election & tenure of office of the Directors.

Resolved, That the "School" with its present corps of instructors receive liberal patronage and success.—Resolved, That the Report of the Board of Directors be received.

J. A. COLLINS,
Chairman.

APPENDIX H

REPORT OF BOARD OF DIRECTORS OF BAPTIST
MALE HIGH SCHOOL

The Board of Directors submit their eighth annual Report.

With a denomination as with an individual, an honorable reputation is to be coveted and striven for. It is hyper-affectation to pretend not to be influenced by such considerations, and not to desire popular esteem. "When character loses its value, the basis of all motive to improvement, the stimulus to all honorable aspiration is swept away." Rightly to be great is to attempt great things and the world's estimation of us is somewhat proportionate to the magnitude of our efforts. Eight years ago the Association recommended the establishment "of a Baptist Male High School, to be located at Talladega," since then the foundation has been laid, a large and commodious building has been erected and for several years the school has been, in more or less successful operation. Difficulties incident to every new enterprise, unanticipated in many cases, sometimes the result of inexperience, have been met and partially overcome. Commenced in faith and hope and prayer, its friends although troubled, have not been in despair, but with confidence yet rely on the intelligence of a denomination; that repudiated the proverb that Ignorance is the mother of devotion, and on the faithfulness of him who would have his disciples thoroughly furnished unto all good works.

The former teacher having left the school and the board being unwilling to place any other than a first class teacher in charge for the last session, the school has not been in operation. Since then Elder A. J. Worrell has been elected as principal and the exercises of the School commenced on the first day of this month under his supervision. Prof. Worrell is a graduate of Mercer University in Georgia and since his graduation has been engaged in teaching in Murfreesboro and Winchester in Tennessee. The testimonials he brings of scholarship and capacity to teach and govern, enable the Board to commend the School to all parents who desire their children to be thoroughly educated and subordinated to a healthy and improving discipline. With Prof. W. is associated Mr. T. W. Davis, who is a graduate of the same University, and has been teaching with flattering success in Atlanta. A recent letter from that distinguished educator, Dr. W. M. Crawford, of Georgia, says, "will you permit me to say, that I know these brethren well, and that I know no men better qualified to impart instruction to pupils, or to give a high character to a school."

The Directors indulge pleasing anticipations of the future; and with our fine edifices, located in one of the healthiest inland Towns of the South, now accessible by Railroad and other public conveyance, and with its corps of faithful and well qualified teachers, they feel that the Association will be richly remunerated for its work of faith, patience of hope and labor of love.

Past experience has satisfied many of the most judicious friends of the Institution, that a boarding department should be connected with it. By some it is thought that more pupils could be obtained and better discipline enforced, if some permanent arrangement could be made, by which the young men and boys could be accommodated with board and lodging, in some building adjacent to the school lot, and kept under the more constant personal supervision of some of the Teachers. As this matter has not been definitively acted upon, and will involve additional expense, requiring an appeal to the liberality of the friends of the school, the Board would respectfully submit it to the superior judgment of the Association.

The Library is slowly increasing. Some valuable donations are occasionally made, and contributions of good books would add much to the facilities of education, and be gratefully accepted.

A vacancy in the board, caused by the resignation of Wm. S. McGee, Esq. has been filled by the election of John Henderson.

JAS. HEADEN, President.

Our committee are informed that the Building and property have been paid for in full, the exception of about twenty five hundred dollars, for which members of the board

became individually responsible, and for their security and indemnification the property of the Building lot, is considered so ample, that no reasonable necessity can ever arise for making a demand upon the denomination for the extinguishment of this liability.

(APPENDIX I)

The Financial Committee beg leave to report the following

Cash received for Minutes,	\$52 85
" " " Corresponding Messengers,	39 50
" and vouch. " Bible Cause,	60 25
" and vouch. " Domestic Missions,	191 85
" and vouch. " Indian Missions,	69 50
" received for Foreign " "	11 50
" " " Ministerial Education,	06 00
" " " Life membership East Ala. Con.,	13 00
" Col. on Sabbath to be equally divided between the State & E. A. Con.	43 70
Reported in letters as being paid previously this year, for the various causes fostered by our denomination,	\$1126 20
Amt. of pledges not yet redeemed,	154 70
	<hr/> 588 25
	<hr/> \$737 95

JAMES HEADEN, Chairman.

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“ “ “ Corresponding Messengers,	29 50
“ and vouch. “ Bible Cause,	60 25
“ and vouch. “ Domestic Missions,	191 85
“ and vouch. “ Indian Missions,	69 50
“ received for Foreign “	11 50
“ “ “ Ministerial Education,	06 00
“ “ “ Life membership East Ala. Con.	15 00
“ Col on Sabbath to be equally divided between the State & E. A. Con.	48 70
Reported in letters as being paid previously this year, for the various causes fostered by our denomination,	\$1136 20
Amt. of pledges not yet redeemed,	154 70
	598 25
	<hr/> \$737 95

JAMES HEADEN, *Chairman.*

CHURCHES.	Life m.	Minuteg	Car. Men	Bible cause	Do. Miss. us,	Ind. Miss.	For. Miss.	Min. Edu.	Pd. pr. this y.	Pledges	Total.
Refuge,	3 00	2 00		8 50					6 50	20 00	
Antioch,	2 00	4 00								6 00	
Cold Water,	2 00	2 00							24 00	28 00	
Friendship,	1 50	1 50							50 00	53 00	
New Hope,	1 65									1 65	
Rocky Mt.	1 50.									1 50	
Hatchett, Cr	1 70									1 70	
Coosa Valley,	2 50	2 50	8 50	17 50	15 00	voucher of J. A. Collins.					
Salt creek,											
Salem,	2 50	2 50							51 20	56 20	
Blue Eye,	2 00	2 00								4 00	
Lebanon,	2 50	2 50								5 00	
Talladega T.	3 00	2 00		20 40	20 40	20 40				66 20	
Heppiba,	2 00	2 00		1 00						5 00	
Mt. Zion,	4 00	3 00	6 00	6 00	6 00	6 00	6 00		23 00	54 00	
Ft Williams, 15 00	4 00	2 00	20 00	26 50	5 00	5 00				77 50	
Pleasant Gr.	3 00	2 00		25 00	25 00					55 00	
Talladega,	6 00	2 00		50 00				1058 00		1116 00	
Big Spring,	2 00	3 00								5 00	
Kynulga,	1 50	1 00								2 50	
Tallaschatchy	3 00	2 00	20 75	11 25	8 50	6 50		17 00		66 00	
Macedonia,	1 50	1 50								3 00	

5285 8950 4675 14865 6490 8150 6 00 107500 15470

Jas. Mallory, \$5 00 Do. Mis. voucher J. A. Collins.

W. Reynolds, 10 00. " " " "

Cath. Stone, \$5 00 Bible cause " "

Jas Headen, \$10 00 Ind. Mis. " "

Report of the Executive Committee.

Your committee engaged the services of Elder Jordan Williams as their missionary for a short time only this year with instructions to hold or assist in holding Protracted meetings at suitable points in the bounds of this association. Bro Williams reports 9 days engaged in holding or assisting in holding the above named meetings, at which places there was rec'd by experience and Baptisms 11 Persons in the church, for which we agree to give him \$1 25 per day making \$11 25.

Sept. 1893.

C K ROSS,
T C WOOD,
J HENDERSON, } Com.

Received of the Coosa Valley church, forty one Dollars, as follows: \$8 50 Bible distributions, \$17 50 for home missions, and \$15 00 for Indian missions which sums have been reported to the Financial committee of the Coosa River Assn. and which is embraced in their report.

JESSE A. COLLINS, Fin. Secretary, E. Ala. Baptist Convention.

Received of James Mallory, \$5 for Domestic mission, \$10 00 of Walker Reynolds; also Catherine Stone \$5, for Bible distribution, and \$10 00 of James Headen for Indian missions.

JESSE A. COLLINS, Fin. secretary, E. Alabama. Bap. Convention.

SCALE OF THE CHURCHES.

CHURCHES.	ADDITIONS BY.			DIMINUTIONS BY.			TOTAL.
	BAPTIZED.	LETTER.	RE-STORATION	LETTER.	EXCLUDED.	DEAD.	
Friendship,	9	9		10	2	1	65
Cold Water,	9	3		16			93
Antioch,	1	6		14	2		64
Salt Creek,	10	10	2	3	2		48
Salom,	1	8	1	11	1	1	104
Blue Eye,	1	5		17	4		105
Refuge,	3	15		10	3		114
New Hope,	15	17	1	3	3	1	50
Lebanon,	7	3		7	1		99
2nd Dis.							
Talladega Town,	12	12	1	9	3	2	160
Hephzibah,	17	5		2	1	1	58
Talladega,				4		1	204
Tallassahatchee,	12	3	1	9			108
Kymulga,		2		1			37
Coosa Valley,	3	6		2		1	77
Pleasant Grove,	8	12		9	1		66
3rd Dist.							
Mount Zion,		2		17			141
Ft. Williams,	4	5		8			107
Big Spring,		4		5		1	78
Macedonia,	6	5		2	1		81
4th Dist.							
Hatchet Creek,				3			35
Rocky Mount,	5	4	3	8	6		27
	116	136	9	170	30	10	1931

Increase 261—Decrease 210—Net Gain 51.